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Work and Workers.

THE chair of New Testament instruction at the Chicago Theological Seminary (Congregational), left vacant by the resignation last spring of Professor George H. Gilbert, Ph.D., D.D., has not been filled for the coming school year. Provisional courses in the New Testament will be given by Professor Shailer Mathews, of the University of Chicago, and by Dr. Warren J. Moulton, of Yale University.

IN a recent article describing the work of President G. Stanley Hall of Clark University, Worcester, Mass., which appeared in the *Congregationalist* of August 3, Dr. W. B. Forbush states that Dr. Hall has in hand and near to completion three works of sterling interest. One is entitled *Adolescence*, which is to be published immediately; another is a discussion of the pedagogy of Bible study; and the third, which is almost ready, is on the *Psychology of Jesus*. The contents of these books will be scholarly, fresh, and stimulating, for we know how President Hall works; if they shall seem to contradict established ideas and conceptions in their several fields, we can yet afford to listen attentively to their treatment of what all must acknowledge to be three of the most vital problems of the present day.

THE first volume has been published of the great *Jewish Encyclopedia* (Funk & Wagnalls Co., New York; pp. 722; \$7). The aim of this monumental work is to give "a descriptive record of the history, religion, literature, and customs of the Jewish people from the earliest times to the present day." The projector and managing editor of the *Encyclopedia* is Isidore Singer, a Jew of Austria and a graduate of the University of Vienna; he is assisted in the preparation of the material which is to make up the twelve great volumes by more than four hundred scholars and specialists. The contributors are by no means exclusively Jews; but in the editorial board which controls the work all are Jews by race except Professor C. H. Toy, of Harvard University. It is a notable fact that Mr. Singer made every effort to secure a publisher for this work in France and Germany, without success; no one would undertake the expense and necessary financial risk involved. It speaks well for American enterprise, and for the American scholarly

world, that a New York house was willing to bring this *Jewish Encyclopedia* into existence. It will be a work to which reference must always be made in dealing with the subjects of which it treats.

PROFESSOR SAMUEL IVES CURTISS, PH.D., D.D., of the Chicago Theological Seminary, has spent much time during recent years in a thorough study of the geography, archæology, ideas, and conditions in the Holy Land. He has recently prepared a set of questions which are to be made a guide to investigation by all who are favorably situated for securing answers to them, for the purpose of collecting information upon the survivals of ancient religion in the present day among the Arabs and natives of Bible lands. The questions, since they contain valuable suggestions for all investigations into ancient religion, are here reproduced :

QUESTIONS ON THE SURVIVALS OF ANCIENT RELIGION IN
BIBLE LANDS.

I. *Conceptions of God.*—(1) What conceptions do the people have of God? (a) As a supernatural being. (b) As a superhuman man. (2) Do they seem to have derived them from the relations of tribal life? (a) Do they think of him as moral? (b) Do they consider him holy? (3) Is the worship of the saints (welys) a moral force among the natives in your part of the country? (4) Why do the people fear the saints (welys) more than they do God? (5) Are there any indications of the idea that God (the saint, the wely) is the physical father of a tribe or people? (a) Are there any usages or expressions that indicate God as procreator? (b) Do women ever regard the saints (welys) the physical fathers of their children? (c) Do they ever speak of a woman, or the representation of a woman, as the "bride of God," or is there any similar idea? (d) Is licentiousness ever a feature in the worship at the shrines? (cf. Hos. 4 : 12-14).

II. *Divine revelation.*—i. *The place.* (1) Where are tekkes, zeyarehs, makams, welys, mezars placed in your part of the country, and which of these designations is employed? (2) Are altars or a substitute for them ever used? (3) Do you know of any ancient altars or high places? Where? (4) How far are there sacred trees or groves in connection with the shrines? (5) Is the body of the saint (wely) put under a kubbeh or under the open heavens? How is the place arranged?
ii. *The manner.* (1) Names of sacred waters with which you are acquainted, fountains, rivers, streams, wells, etc.; anything especially characteristic of them? (a) Do people bathe in them to get healing?

(*b*) Or barren women to get children? (2) Sacred fish or animals. (3) Sacred trees. (*a*) Are they ever regarded as having a spirit residing in them? (*b*) Are vows ever made to them? Food hung upon them? (*c*) Do people ever receive healing by being under them? (*d*) What is the significance of the rags on trees? What virtues do the natives attribute to them, and what use do they make of them? (4) Sacred stones or pillars. (*a*) Do you know of any stone through which a spirit is supposed to reveal himself, or through which cures are wrought? (*b*) Have you ever seen such a stone in or before a shrine? (*c*) Is it ever anointed with oil or sprinkled with blood? (*d*) Have you ever heard of a bridal pair passing between such stones? Relate any ceremonies in connection with them. (5) Sacred caves. (*a*) Do you know of any caves said to be inhabited by spirits? (*b*) Do barren women ever go to them for children?

III. *Man's relation to God (or the saints).*—i. *Sin.* What is the ordinary conception of sin? (1) Is it regarded as guilt or misfortune? *e. g.*, according to old ideas are murder and theft crimes? (2) In what is the evidence that a man has sinned? ii. *Sacrifice.* (1) What is the mode of sacrifice in your district? (2) Does the term used for it signify simply slaughtering, or does it involve something more? (3) Is any part of the victim burned (on an altar, or a substitute for an altar)? (4) How is the flesh of the animal commonly disposed of? (5) In what sense do natives regard fowls, sheep, goats, bullocks killed in payment of vows, as sacrifices? iii. *Shedding of blood.* (1) Relate any customs that you have observed or of which you can learn in connection with the shedding of blood. (2) Do the natives give any explanation of its significance? (3) Is there any connection between the use that is made of a mixture of semn and henna and blood?

IV. *The life after death.*—(1) How far do the people have any idea of a future life? (2) Do they fear death? (3) Do they deem any special preparation necessary for it?

V. *The spirit world.*—(1) Have you any original information regarding the jinn? (2) Do people offer sacrifices to them? (3) Do they offer sacrifices to the dead, or for them?

VI. *Miscellaneous.*—(1) Give any useful information about religious customs, not covered by the preceding questions. (2) Is there any religious significance in the character of any tattoo marks?